

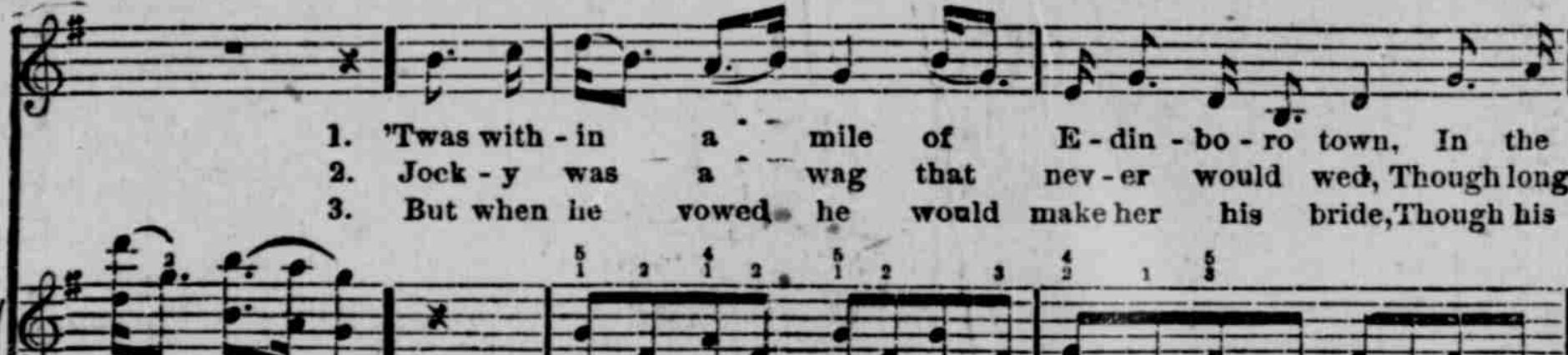
Within a Mile of Edinboro' Town.

A SCOTCH BALLAD.

VON EDINBURG KAUM EINE MEILE WEIT.

Lively.
Lebhaft.

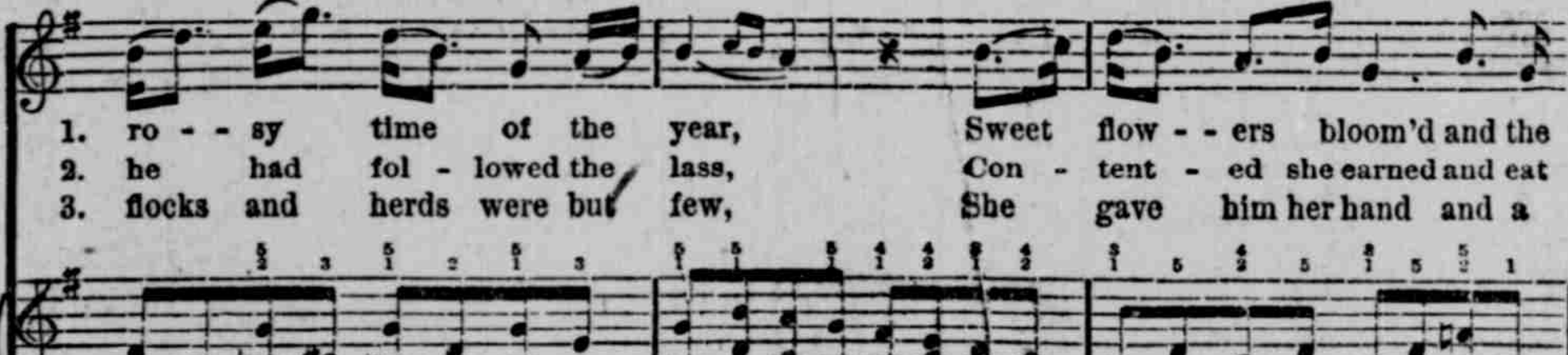
3. Doch als er ge-lob-te ihm ei-gen zu sein, Ob-schon
2. Bru-der Lu-stig nim-mer dacht' zu fre'n, Doch lan-
1. Von der Stadt E-din-burg kaum ei-ne Mei-le weit, In der



1. 'Twas with-in a mile of E-din-bo-ro town, In the
2. Jock-y was a wag that nev-er would wed, Though long
3. But when he vowed he would make her his bride, Though his



3. sei-ner Her-den nicht viel, Sie gab ihm ein Küss-chen und
2. ge-schot-er-der Dirm, Ihr Brod-er-warb sie sich
1. Bo-sen-Zeit just es war, Wenh Blu-men blüh'n und das



1. ro-sy time of the year, Sweet flow-ers bloom'd and the
2. he had fol-lowed the lass, Con-tent-ed she earned and eat
3. flocks and herds were but few, She gave him her hand and a

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READING FOR THE SABBATH.

He Knows.

He knows the bitter, weary way,
The endless striving, day by day;
The souls that weep, the souls that pray,
He knows!

He knows how hard the fight hath been,
The clouds that come our lives between,
The world that weeps, the world that sighs,
He knows!

He knows when faint and worn we sink;
How deep the pain, how near the brink
Of dark despair we pause and shrink,
He knows!

He knows! O thought so full of bliss!
For though on earth our joys we miss,
We still can hear it; feeling this—
He knows!

He knows! O heart, take up thy cross,
And know earth's treasures are but dross,
And he will prove as gain our loss!
He knows!

—Boston Transcript.

International Sunday-School Lesson for

Aug. 18.

SAUL REJECTED BY THE LORD.—1 Sam.

xv, 10-23.

Golden Text.—Because thou hast rejected the
word of the Lord, he hath also rejected thee from
being king.—1 Sam. xv, 23.

DAILY HOME READINGS.

Mon.—Exod. xvii, 5-16. Moses and the Amale-
kites.
Tu.—1 Sam. xiii, 5-14. Saul's first disobedience.
Wed.—1 Sam. xv, 1-9. Saul and the Amale-
kites.
Th.—1 Sam. xv, 10-31. Saul rejected.
Fri.—Mic. vi, 1-4. Obedience better than sacri-
fice.
Sat.—Deut. xi, 13-28. Heart obedience.
Sun.—Prov. iv, 19-27. Keeping the heart.

The obvious purpose of the historian is to
give only so much of Saul's history as
throws light on the causes for his rejection
from the kingdom. The test of Saul's fit-
ness for the position was to be his obedience
to the divine will. The history intervening
between our first and present lessons gives
an account of three specific acts of dis-
obedience. First, in the matter of begin-
ning battle with the Philistines before the
appearance of Samuel; second, the foolish
vow by which Jonathan's life was need-
lessly endangered and the people tempted
to sin; third, his refusal to carry out the
command for the utter extinction of the
Amalekites. It is conjectured from the
fact that Jonathan is represented in the
flush of young manhood that Saul had been
king now for fifteen or twenty years, and
that in the main he had been successful
and popular.

What the Lesson Teaches.

New York Independent.

All parts of the Bible are not equally in-
teresting to Sunday-school scholars, nor
are all equally useful. The Bible is
meant to accomplish a great many ends,
and for a great many people. The Inter-
national Sunday-school course is only one
of these ends. Students, ethnologists, the-
ologians study this book for different rea-
sons. What is the key to the child's in-
terest in the Bible? The answer is, the
rich food to the historical scholar. It is
necessary to read a great deal that is mere
history to reach some of the important
truths. Probably the committee who chose
this lesson had the twenty-second verse in
view. The wise teacher acknowledges that
there are many dark, Oriental settings in
the Bible to an eternal, many-faceted truth.
Samuel, in spite of his age and good
works, was not altogether the best of mod-
els. He was downright angry that when
he had given up his power to Saul the ex-
periment was not a success. It is not un-
common in fits of temper or disappointment
to deliver unto God a long monologue and
call it prayer. Samuel's might did not seem
to soften him, for next day he cut Agag to
pieces with his own hand; but those were
rude days, when they groined after the
truth, and Samuel was as sturdy for the
fight in his way as Lincoln was in his.

Saul sinned with the people. They were
greedy for wealth. The crime is too com-
mon a one to-day. Never was wealth ac-
quired with such marvellous rapidity as in
our age. Never has it commanded such
adoration. It is the most alluring in-
fant to become rich. When money is made
to give to God for the relief of suffering, or
the instruction of those that know not
Christ, then wealth is a blessing and the
acquisition of it an honorable calling.

The day has gone by when the only treat-
ment for heathen was death. It used to be
the fashion utterly to destroy the enemies
of God. Christ has taught us better. They
should be reformed through any practi-
cable means; but at the basis of each trial to
save human beings there should be one
cardinal virtue—brotherly kindness.

But the central thought of the lesson is

obedience to God. Saul found out to his
cost that it did not pay to bring up ex-
cuses in the face of flagrant rebellion. God lays
His commands as heavily upon us as upon
Saul. They are different, though, in the
light of other environments. We cannot de-
struction as surely in the higher law of life
when we disobey God as the child does who
defies the facts that fire burns and water
drowns. The commands of God are as sci-
entific and as reasonable as the commands
of an engineer to step off the iron track;
but it is far more dangerous to disregard
the truer than the latter. These com-
mands come to each one in his peculiar
way. God promulgates an eternal decree
that you should make the most of yourself
in His way, and His way is, so far as the
world has yet discovered, the best way
given to man.

Every one, like Saul, has his peculiarly
weak spot, and every one knows just what
the trouble is, no matter how ignorant he
may profess to be. To conquer that one
sin that dominates your life may gain you
the inheritance of Christ. No one knows
just when the lack of will to blot out a sin
shall project his soul away from God. As
one defective bolt in a complex machine
may wreck a train, so one sin that is toler-
ated may wreck a character for all eternity
by its insidious poisoning.

General Church News.

Forty ladies have already passed the
committee on application, and are accepted
as students for next year in the Chicago
training-school for missions.

The Christian World, of London, is the
largest religious paper in the world. In
matters of doctrine it favors the advanced
views of Canon Farrar and Drs. Lyman Ab-
bott and Egbert Smith.

The Congregational Church in Stratford,
Conn., will celebrate the two hundred and
fiftieth anniversary of its organization on
Sept. 5. A communion service, historical
papers, and other exercises will constitute
the program.

According to the minutes of the Lutheran
Ministerium of Pennsylvania, just issued,
there are 235 ministers, 442 congregations,
and 101,546 members in that body. The
total additions during the year numbered
8,468; total losses, 3,600.

An exchange says that there are in the
city of Rome 30 cardinals, 35 bishops, 1,469
priests, 3,288 monks and 2,315 nuns, and yet
150,000 of the inhabitants can neither read
nor write. If this be the case where so
large a portion of the inhabitants are
preachers and teachers, what a sublime
failure the Roman Catholic system of edu-
cation must be.—New York Advocate.

The much-heralded fact that Hartford
Theological Seminary has opened its doors
to women leads a graduate of Oberlin to
remark that that institution has been open
to women for fifty years, and that a good
many have studied there. Out of the
abundant data afforded by this long-con-
tinued experiment in co-education, Presi-
dent Fairchild has compiled an interesting
article, which appears in the Bibliotheca
Sacra for July.

Rev. Newman Smyth, says the Har-
ford Religious Herald, referred in his sermon at
Center Church, in New Haven, Sunday, to
the desirability of handsome interiors to
the churches. His text was II Kings ix, 17,
"Lord, I pray thee open his eyes; that he
may see." His theme was, "Moral imagina-
tion." He said the Catholic churches and
synagogues, what a sublime and a sublime
help and had attractions which were
helpful and profitable unto a right purpose.

"There is a suspicion in certain quar-
ters," says the Christian Advocate (Meth-
uist), "which is no longer a secret, that
the commercial element enters too largely
into the ambition of certain ministers. No
one is so bold as to say that the average
minister is too well paid, but it is positively
asserted that not a few ministers consider
the amount of salary the measure of their
grade. Some preachers who have been
able to command high salaries make this
point prominent when they are interviewed
by committees with reference to prospective
pastorates. They insist that they must
have so much; they have never preached
less, and do not intend to, and that to
accept less would be to decline in grade."

Thoughts for the Day.

Conviction, were it never so excellent, is
worthless till it convert itself into con-
duct.—Carlyle.

A godly life is a good sermon. Every
one can preach such a sermon, and it will

not only be read, but it will exert a wide
influence.—Carlyle.

Mr. Gladstone recently said to Dr. T. L.
Cuyler, "I thank God for the Sabbath,
with its rest for body and soul."

If we would have God hear what we say
to Him by prayer, we must be ready to hear
what He says to us by his word.—Matthew
Henry.

The Burlington Free Press places the sub-
ject of parental training in a clearer light
than some persons see it when it says,
"You can't bring up a child in the right
way unless you happen to be traveling that
way yourself."

"The Bible," says the Rev. Dr. Bruce, "is
an excellent book for the purposes of prac-
tical religion, but rather a tantalizing
book for the scholastic theologian. Its
writers know nothing of the caution and
reserve of the system-maker, but express
themselves in strong, unqualified terms
which are the torment of the dogmatist
and the despair of the controversialist."

Men, when in health and strength, wheth-
er old or young, should, as to their spiri-
tual and immortal interests, try to think the
thoughts that they will need to think
when they are in the final summons
to leave this world. Thus thinking, they
will prepare their own minds to hear this
summons, as they otherwise certainly will
not do.—The Independent.

Life is a burden if you take it,
Life is a triumph if you make it;
The winnowing follows because shine,
The noble soul makes life divine.
—James B. Wiggins.

And others' follies teach me not,
Nor much their wisdom teaches;
Most of all, it shows me how
Our own experiences preach.

—Tennyson.

The quality of mercy is not strained;
It droppeth like the gentle rain from heaven
Upon the place beneath;
It is soft, it is patient, it is merciful;
It is the chief of all virtues;
It is the crown of all graces;
It is the queen of all graces;
It is the life of all graces;
It is the soul of all graces;
It is the heart of all graces;
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